The Humble

PETITION

AND

ADDRESS

Of the General Court sitting at Boston in New-England,

The High and Mighty
PRINCE

CHARLES

THE SECOND.

And presented unto His Most-Gracious Majesty Feb. 11. 1660.

Printed in the Year 1660.

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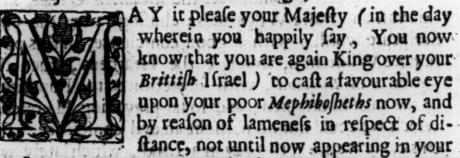
TO THE
High and Mighty PRINCE

CHARLES

THE SECOND,

By the Grace of God King of Great Brittain, France and Ireland, Defender of the Faith.

Most Gracious and Dread Soveraign,



presence, we mean New-England, kneeling with the rest

of your Subjects, before your Majesty, as her Restored King. We forget not our Ineptness as to these approaches. We at present own such Impotency, as renders us unable to excuse our Impotency of speaking unto our Lord the King: yet Contemplating such a King who hath also seen Adversity, that he knoweth the heart of Exiles, who himself hath been an Exile; The Aspect of Majesty thus extraordinarily circumstanced, instanceth, and animateth, examinated our-casts (yet outcasts as we hope for the truth) to make this Address unto their Prince, hoping to finde Grace in your sight; We present this Script, the Transcript of our Loyal hearts, into your

Royal hands, wherein we crave leave:

To Supplicate your Majesty for your Gracious Protection of us, in the continuance both of our Civil Priviledges, according to (and of our Religious Liberties, the Grauntees known end of suing for) the Pattent conferred upon this Plantation by your Royal Father: This, This, viz. Our Liberty to walk in the Faith of the Gospel, with all good conscience, according to the order of the Gospel (unto which the former in these ends of the earth is but subservient) was the cause of our transporting our selves, with our wives, little ones, and our substance, from that pleasant Land, over the Atlantick Ocean, into this vast and waste Wilderness: chusing rather the pure Scripture worship with a good conscience, in this poor remote Wilderness, amongst the Heathens, then the pleasures of England, with subjection to the Imposition of the then so disposed, and so far prevailing Hierarchy, which we could not do without an evil conscience: For this cause we are at this day in a Land, which lately was not fown, wherein we have conflicted with the fufferings thereof

thereof much longer then Facob was in Sgria; Our Witness is in Heaven that we left not our Country upon any -diffatisfaction as to the constitution of the Civil State; Our Lot after the example of the Good Old Non Conformilt, hath been only to Act a Paffive part throughout these late Viciffitudes and successive Overturnings of State; Our separation from our Brethren in this desart, hath been and is a suffering, bringing to minde the affliction of Fofeph, but Providential exception of us thereby from the late Wars, and temptations of either party, we account as a favour from God, the former cloaths us with fackcloath, the latter with innocency. w , mods ; velereds

What Reception, Courtefie, and Acquanimity those Gentlemen, and other Adherers to the Royal Interest in their adverse Changes visited these Parts were enterrained with amongst us, according to the meaness of our

Conditions, we appeal to their own reports, hopping has

Touching complaints put in against us, our humble Request only is, that for the Interim wherein we are dumb, by reason of absence, Your Majesty would permit nothing to make an Impression upon your Royal heart against us, until we have opportunity and license to answer for ourselves; Few will be nocent, said that Impleader, if it be enough to denie; few will be innocent, replyed the then Emperour, if it be enough to accuse.

Concerning the Quakers, open Capital Blasphemers, open Seducers from the Glorious Trinity; the Lords Christ, our Lord Jesus Christ, the blessed Gospel, and from the Holy Scriptures, as the rule of life, open enemies to Government it felf, as established in the hands of any but men of their own Principles, Malignant and Assiduous Promoters of Doctrines, directly tending to

Subvert

Let not the King hear mens words, Your servants are true men, searers of God and the King, and not given to change, zealous of Government and Order, Orthodox and peaceable in Israel, we are not seditious to the Interest of Casar, no Schismaticks as to the matters of Religion, we distinguish between Churches and their Im-

purities,

purities; between a living man, though not without fickness or infirmities, and no man; irregularities either in our felves or others, we defire may be amended; we could not live without the publique worthip of God; we were not permitted the use of publique worthip, without fuch a Yoak of Subscription and Conformity, as we could not confert unto without fin . That we might therefore enjoy Divine Worship without humane mixtures; without offence cither to God or man, or our own consciences; we with leave (but not without Tears) departed from our Country, Kindred and Fathers house, into this Pathmos; in relacion whereunto we do not fay, Our Garinenes are become old, by reason of the very long Journey, burchas our felves, who came away in our strength, are by reason of very long absence, many ofus become grey headed, and some of us stooping for age;
The Omission of the prementioned injunctions, together with the walking of our Churches, as to the point of order in the Congregational way; is all wherein we differ from our Orthodox Brethren.

Sir, Welye not before your Sacred Majesty, the Lord God of Gods, the Lord God of Gods he knoweth, and Israel he shall know, if it were in Rebellion or Schisme that we willingly left our dwelling in our own, or continue our dwelling in the strange Land, save us not this day.

Royal Sir, If according to our lignable Petition, and good hope the God of the Spirits of all slesh, the Father of mercies (who comforteth the Abject) shall make the permission of the bereavement of that All, for which we have and do in the close of all.) Precious, to Precious in your fight, as that your Royal tears shall be inclined to shew unto us that kindness of the Lord in Your Majesties Protection

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With a Religious Stipulation of our Prayers, we (Pro-

sidmutiflom e, a tree s ja M. ruo Y M. je l. che Lord.
God of Gansilqque basessajdue Gods he knowed as s
Ifical he shall know, if it were in Rebellion of Section

JOHN ENDEGOT Government of the Conferral Court.

This was prefented to His Most - Excellent Majesty the 11 day

